The Bombay Guardian.

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WEEKLY REVIEW.

—How curiously the administration of justice is affected by modern law, has been shown in the case of the parties concerned in the destruction of the *Aurora*. They one and all confessed their guilt, and what they had done was abundantly manifest, yet there must be a trial in the High Court protracted through many days, with two cohorts of gentlemen of the bar for prosecution and defence, and enormous cost, and what the issue will be it is not easy—at this time of writing—to say. The Jury have found the prisoners guilty on various counts,—but there is a point of law still to be argued. The prisoners contemplated the destruction of the ship, but not by fire. And does the case come within the jurisdiction of the High Court? But for whom is law if not for lawyers?

—We some time ago expressed our surprise that work was not found for the large number of Europeans maintained at the public expense in the Strangers' Home, pointing out that some of them were probably competent to teach several branches of industry to the others, and that with a slight outlay for material, a good many of them might soon be earning at least a part of the expense of their support. Nothing of this kind has been done, but we understand that—a billiard-table has been introduced!

—The *Bombay Commercial Record* is a handsomely printed advertising sheet, issued free of charge daily, Office, 3 Marine Street, Bombay.

—The French Chambers have already voted upwards of 20 millions sterling for the war, and about the same amount has been voted for the Prussian Army. A French force of 350,000 is to be ready for action to-morrow. The Contingent has been increased to 140,000 men. We fear that a terrible struggle is impending. Once engaged, it is not likely that either side will think of stopping, until one power is effectually crippled and humbled. England has offered to mediate, but Napoleon III. will not hear of it; we cannot but approve of the overture, though a contemporary attributes it to "cant." There should be a general protest on the part of the powers of Europe against this most causeless war.

—We await, with some solicitude, details of the China news that reached us last week via England. All the French priests, in Pekin, the Sisters of Mercy, the French Consul and the Secretary of Legation, were reported to have been massacred on the 21st of June. Our intelligence from China direct is not quite so late; but at the latest accounts the French priests in Nanking were in hourly expectation of an attack from the mob, and Mr. Hudson Taylor and his party had left. This is not a matter that the French Emperor will allow to pass unheeded.

Several months ago we noticed a letter in which the Rev. Dr. Douglas, Bishop of Bombay, stated certain reasons for a change in the policy of the Society for the Propagation of the Gospel in this Presidency, and intimated that places like Belgaum, Poona, Kolapore and Ahmednuggur should be taken up. It seemed to us surprising that places should be selected where Missions were already established and had been long sustained, while so many important centres and such extensive regions in the presidency were unoccupied. There seemed to us to be occasion for a protest against this, as a violation of the important principle recognized among Protestant Missionary bodies, that fields occupied by one body should not be taken up by another, but the one common Gospel which they were intent on Propagating should be carried rather to those that had not heard it. Dr. Douglas has been but a comparatively short time in Bombay, and we all know that those who have been a good while in the country generally find reason to modify some of the ideas entertained by them in the first year or two after their arrival. We should think it of very doubtful expediency for Bishop Douglas to act upon his own judgment in a matter that may seriously affect the usefulness of the missionaries placed under his control. He has thought fit to commence a Mission at Kolapore; the Rev. Messrs. Taylor and Daji Pandurang have already proceeded thither, and the Rev. Mr. Williams is to leave Broach and go there. Mr. Taylor has been for some years in Bombay, and had begun to find an important sphere of labor here; Mr. Williams has been earnestly prosecuting the study of Guzarati and is now rejoicing in the ability to use it among the people; without their choice, without reference to their own convictions of duty, these brethren are transferred to Kolapore, where Mr. Williams may forget his two years' labor and apply himself like a newly arrived missionary to the study of the Marathi. Meanwhile the Rev. Mr. Wilder, who has been there 14 years, supported by churches in America and by friends in this country, is on his way back (we understand,) from America, accompanied we believe by a colleague, the Mission having been taken up by the Presbyterian Board for Foreign Missions. We believe that one reason why the English missionaries have been sent to Kolapore is that they may do duty as chaplains, holding services for the English. The Bishop seems to have a power over Missionaries that he has not over Chaplains, the transfer of the latter requiring the sanction of Government. Missionaries receive we believe only about one third the salary of chaplains, and there would seem to be considerable economy in such an arrangement. But what reconciled the missionaries to expatriation on the inferior salary, was, we suppose, the prospect of laboring among the heathen. The S. P. G. is a Society for the propagation of the Gospel; and though *we* believe that many Englishmen are as much unacquainted with the way of life as the heathen are, yet this is not the opinion of those who believe in baptismal regeneration. And if missionaries can do the work of chaplains, the question of the necessity of ecclesiastical establishments in India will come up for reconsideration. We understand that the residents of Broach have forwarded to the Bishop a letter earnestly deprecating the removal of Mr. Williams, whose work there they regard as very important; but the letter has been without effect. Among the Jesuits the virtue of obedience to one's ecclesiastical superior covers a multitude of sins, and the crime of disobedience covers a multitude of virtues; we should be sorry to have such a conception of duty favored by the Bishop of Bombay.

Mr. Herbert, one of the unfortunate English gentlemen who fell into the hands of the bandits at Marathon, writes April 18th, while he was a prisoner, and but a day or two before he was murdered:

"The captain says he is going to mass to-morrow, in the village church, with all his band, and as at present arranged, we are allowed to go too, which will be a very strange thing—only I do not believe it will be allowed. The priest came to pay the captain a visit to-day, but he was not very amusing."

What is it that man seeks, in religion? What is he contented to find there? The earth is full of religions; what want in man are they intended to meet? Professor Max Muller has been discoursing very learnedly of late about the Science of Religion; he objects to the distinction between true and false religions; thinks there is truth in all of them; but he does not, we think, appreciate the state of mind which has led to the invention of the systems of religion that cover the earth. The grand need of man is to be comfortable in his sins; and the grand object in view in almost all the religious systems of the world is to arm man against the shafts of conscience, by lowering the character of God. The idea of a God of infinite purity and holiness and majesty, and of sin as demeritorious according to the perfection of the Being whose laws it transgresses, is utterly unwelcome, and the object of human religions (happily designated a science) is to do away with this idea, and make it appear that God is, on the whole, content with things as they are. When we speak of human religions, we include human corruptions of true religion, false forms of Christianity.

What a striking illustration of this, is furnished in the fact above reported. These Greek brigands and their captain, before they imbrue their hands in the blood of the English travelers, must needs go to mass; and a priest comes and visits them in a very friendly way, arranging no doubt for their atttendance at mass; and it is a perfectly

understood thing that they shall be free to come to the church service without danger of being interfered with. Very likely the priest confessed them. These brigands considered themselves good Greeks, and knew of no reason why their prayers should not be as acceptable as those of any other members of the Holy Apostolic Greek Church. If they should get the ransom demanded, a handsome offering should be made to Our Lady; if not she would help them to despatch their victims and repel those who would succour them. The Apostle tells us that men 'hold the truth in unrighteousness,' suppress the truth, that which may be known of God, and substitute unrighteousness, and work this into their religious systems. The creed of these brigands was substantially this: God is a being who is pleased and propitiated by the little attentions that we pay to the Virgin Mary, the host, the saints, the priests, and therefore sanctions all that we find it convenient to do. He takes our part against our enemies, the police and the soldiery, and assists us to obtain the riches of these English heretics.

This is by no means a novel or exceptional incident. The same thing has often been recorded of Italian bandits. They regularly make vows to the Virgin Mary, to obtain her aid and blessing in their attacks upon travelers. The thing appears amazing to Protestants, but not to Romanists or Greeks.

"THE poor peasant families who left their homes and their all, and wandered forth in search of Jerusalem, were surely not far from the kingdom of God," says the Rev. Baldwin Brown, in an Essay entitled, "The 'Religious Life' and Christian Society," published in the series called "Ecclesia." The poor peasant families who acted thus, were made to believe that they were not far from the kingdom of God; but it is a little curious to find a Nonconformist minister of our times taking such a view of their conduct. We, for our part, have a very different conception of the kingdom of God, and a very different conception of the religious life from those which are exhibited in this Essay. The great error which underlies and vitiates this Essay is that voluntary suffering and the renunciation of worldly pleasure must necessarily have some affinity with the spirit demanded by Christ. Zeal, self-denial, humiliations, are admirable when they proceed from an intelligent devotion to Christ; when consecrated to any end that Christ has not set before us, they are of no account. We find among the heathen abundance of this sort of thing. Mr. Brown finds something to admire as he gazes at Simon Stylites and hears him sternly repulsing away his mother; and asks if Christ did not say something about hating one's father and mother. He should come to India and feast his eyes on the Sunyasees, Gosavees and others of the Simonic order who rival each other in persecution of their own bodies and contempt for all family ties. The more salient features of the religious life which he pourtrays, were an importation from the East.

"The monastics, during the earlier ages, revealed the heroic side of Christianity. Their lives were full-charged with the illustration of the dignity of labor, the nobility of simplicity, the beauty of humility, the heroism of gentleness, the vigor of patience, the regal power of love."

We fear Mr. Brown is influenced by the ambition of contradicting the most confirmed convictions of the Christian public. If the lives of monastics were what he says they were, then they must have excelled in Christian attainments even the Christians of the apostolic age, and the marvel will be why there should have been so much in the Gospel to discountenance the adoption of the monastic life, and why the apostles never recommended the institution of monkish orders.

What Mr. Brown says about the educational work of the monks, the care of the poor, the cultivation of literature, when sifted in history will just leave this residuum: that although monasticism fearfully checked the spread of true religion, and the progress of the human family, it could not extinguish all the impulses that society had received from Christianity, or destroy all the seeds it had sown. There was good in the middle ages because the Gospel of the grace of God was not absolutely buried and stifled under the multitudinous corruptions of the times; but alas for history, when historians refuse to consider these corruptions and measure the desolating influence exerted by them for ten centuries.

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MR. RYLE ON CHURCH MATTERS.

The excellent Mr. Ryle has been writing to the *Record* a letter on Church and Dissent, in which he refuses to unchurch dissenters, deny the validity of their orders, or ignore their sacraments, but asserts in strong language his attachment to the Church of England. He says:

"Partly from the policy of semi-Popish statesmen—partly by an unholy alliance of English Dissenters with Jesuits and Infidels—partly through the crotchets of Ritualists, who want to be free from State control—partly through the apathy or cowardice of Churchmen,—by one way or another the English Establishment may possibly be destroyed. But when that day comes, Evangelical Churchmen will certainly not join the Independents or Baptists. Nothing of the kind! We shall stand firmly by Episcopacy and the Prayer-book and refuse to let them go. We will try to mend them and adapt them to our new circumstances, but we will not let them go. We shall nail the old colours to the mast, and retain Bishops and a Liturgy. Our enemies may rob us, and trample us under foot, as they have dealt with the Irish Church, but they will find that we know the value of our own privileges, and even in our low estate understand the difference between the English Episcopal Church and the English Dissenting chapel."

It seems to us that this worthy man confounds things that differ. We can conceive of the existence of the Church of England apart from any alliance with the State. How should this alliance be necessary to the existence of any true Church of Christ? Terminate the State connection and what should hinder the Church of England from retaining her 39 Articles, her Liturgy, her Episcopacy? Mr. Ryle himself seems to intimate that if the Establishment should cease, the Church of England would obtain some new and very desirable liberty,—the liberty 'to mend' her Prayer-book, and system of government. Some Christians believe that it is better for the Church of Christ not to be in alliance with the State, and are persuded that whatever temporal advantages may accrue from such an alliance, they are purchased too dearly by the sacrifice of spiritual prerogatives. Mr. Ryle has himself very frankly and fearlessly pointed out a number of desirable changes and reformations to be effected in the Church of England system. A great deal of injustice may be done to true Christian brethren, by speaking of their opposition to the continuance of an Establishment, as proceeding from hostility to the Church of England. Will any man say that the Church of Ireland is any worse off now than she was before her disestablishment? On the contrary some of the very changes which Mr. Ryle has been demanding in his most eloquent strains, such as the improvement of the position of the laity, have begun to be introduced into that church; and it is found that there is not the slightest danger of the want of funds, because the voluntary devotion of the people is to take the place of compulsory taxation by the secular power. There are some who assail the Establishment from political motives; men who show but little acquaintance with the Christian spirit; and it is very likely the procedure of such may have kindled the resentment of good Mr. Ryle. But we should hope that he would not allow himself to forget that the bond which binds Christian to Christian, is stronger and more sacred than that which binds the one Christian to his Establishment, or the other Christian to this or that form of dissent.

At the recent meeting of the Church Association, Mr. Ryle spoke as follows:

"What was the position of the laity at this moment in the Established Church? If he were to say broadly that they were to all intents and purposes nowhere at all, and were completely ignored, he should be scarcely exceeding the truth. Questions were being discussed in the present day, and to all appearance settled, so far as they could be settled, by assemblies in which not a single layman had a voice. Let them call to mind what took place in the House of Commons a few nights ago. A question was put to the Prime Minister about the new Lectionary recommended by the Ritual Commission, and he replied by reminding the House that he had been obliged to give the Church an opportunity of considering the matter before doing anything himself. And how was the opinion of the Church to be expressed? Why, through that anomalous body the House of Convocation; and that was called referring it to the consideration of the Church!—With heart, and soul, and mind, and strength, he (Mr. Ryle) protested against Convocation, whether York or Canterbury, being supposed to speak the opinion of the Church of England. He would say nothing about the Convocation of York, but would stick to that of Canterbury; and how was that composed? It spoke for the Church of England very often as if there were no Convocation at York at all: but York could take care of itself. Our brethren in the north knew a thing or two, and they would not be trampled under by Canterbury. Well, in the Convocation of Canterbury we have the Bishops in their own house, of course; but in the Lower House of 145 members, who are they that presume to speak in the name of the Established Church? All the Deans, who are nominees of the Crown, all the Archdeacons, who are nominees of the Bishops; the representatives of the Chapter, who are nominees, more or less, of bodies that are not the most useful part of the Church. And how many represent the parochial clergy in Convocation? Why, about 42 or 43—a little bit of bread in proportion to the enormous quantity of sack! But the worst of it is that you have no layman there to give any opinion at all, and Convocation takes the Lectionary, discusses it, passes an opinion upon it, and that opinion goes forth as the deliberate judgment of the Church! I say nothing about the sort of Lectionary they have passed. I say not whether it be good or bad. I only ask you to mind the broad fact that little by little Convocation is creeping on. When Archbishop Sumner, in an unhappy moment, allowed Convocation to revive, there were those who said that, although the old blunderbus was loaded it would never be fired off; but it had been fired off; and when the Lectionary question was started, Mr. Gladstone told the House of Commons that it had been examined and considered by the Church, by which he meant Convocation, and that when they had given their opinion upon it, he would introduce a Bill on the subject. He (Mr. Ryle) protested against Convocation being regarded as the representative of the Church."

Perhaps some of our readers do not understand the word Lectionary. It means the portions of scripture to be read in Church.

Is the matter above treated a small matter? What are the laity? They are really the Church; ministers being what their name

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nports, servants of the Church, members en-rusted with certain functions. Paul's pistles are addressed to the laity: e. g., to the saints in Christ which are at Phil-ppi with the bishops and deacons." Mr. yle recalcitrates against the Government the Church of England, and is not well eased with the House of Commons; thinks e true interests of the Church are being arfully sacrificed; yet it 'riles' him not a ttle when some others say this.

" He marvelled how men could talk about a revision of ie Bible when they had much better commence with a vision of the Prayer-book, which greatly more needed nprovemenet. If Convocation, sitting in a hole-and-corner at Westminster, was to be allowed to go on debating subjects, to have various things referred to it, and s opinion asked and taken into consideration by the overnment, it would then be for the laity to raise their oice from one end of the country to the other, and mand that Convocation should be completely reformed, nd its constitution altered in no respect so much as y giving the laity an equal representation in the Lower House."

Yet the Church of Ireland has at a single ound attained to the position here pointed ut as so desirable. In the preamble of the ew Constitution it is expressly stated, that "under the supreme authority of Christ, to ts bishops, clergy and laity, belong the hief legislative and administrative power of he Church of England."

The *Times* thinks the first requisite for Church Reform, the appointment of a Minister of Ecclesiastical Affairs. We should prefer Mr. Ryle's reforms.

THE SECOND ADVENT. XXV.

Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. II. Thess. I. 8.

There are many who believe that a personal antichrist, an individual, must become manifest, and do literally the things that are pre-predicated of the Man of Sin, and that consequently it is a mistake to be now looking for the glorious advent of the Son of Man, seeing that the Man of Sin must appear and enter on his marvellous career and fill up the outline of prophecy, before that advent may be. We have at times treated this subject, but a few words may be spared to it in this connection.

The apostle is speaking of a mystery of iniquity that was already active, at the time when he wrote this epistle. The Thessalonians were looking for the immediate coming of Christ; it is not yet, says Paul; there must be a falling away, an apostasy, a revelation of the Man of Sin. He speaks of something that then hindered his manifestation. 'Ye know what withholdeth, that he might be revealed in his time,' rather 'until the revelation of him in his own time.' He who hindereth will hinder, until he be taken out of the way.' Taken out of the way not a good rendering; rather, until be out of the way. Then shall that wicked one (*anomos*, lawless) be revealed, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved; they believed not the truth but had pleasure in unrighteousness. He foresees however that the Thessalonians have a belief of the truth. Thus there was already visible among those who professed to be followers of Christ, a tendency to the corruption of Christianity; tares had been sown; the spirit that should issue in an organized and mighty system of pseudo-Christianity, was already in the church, and would continue to develop itself more and more; but there was an obstacle to the full manifestation of this Man of Sin, and this obstacle must be first taken out of the way. We have only to compare this prophecy with those in Daniel, and the facts of history, to perceive that the one who was hindering that full manifestation was the Roman Cæsar; he must remove his seat of empire from Rome (a thing how incredible in the days of Paul!) before the Bishop of Rome could lift up his head as a temporal power, and claim to unite imperial and religious headship in his own person.

Thus we have between the Christians of Paul's time and the coming of Christ, two parties filling up the entire interval: the one that was then withholding, precluding the full development of the Man of Sin; when he is removed, we have the Man of Sin, who continues till he is destroyed by the brightness of the Lord's coming. The language used concerning the Man of Sin, is just as personal and individual, as that which is used concerning the one that withholdeth, the one that now letteth, and not more so. But if you limit the statements to an individual then living, it would follow that Christ would come in the next generation after that! He that withholdeth was simply the fourth beast of Daniel VII., dreadful and terrible, followed by the little horn that had eyes and a mouth speaking great things. Over and over again in prophecy 'a king' stands for a dynasty, 'a false prophet' for a succession of false teachers, 'a woman' for the church of Christ.

The word antichrist occurs in the epistles of John, and is there used for a teacher of false doctrine in the church, a corrupter of Christianity. One that confesses not that Jesus Christ is come in the flesh, is a deceiver and an antichrist. "It is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." The Docetae professed to be Christians, and to be more zealous for the honor of Christ than other Christians; they thought it an intolerable stigma affixed to him, to say that he actually took upon him a body like ours, a material body at all; did he not walk upon the water? It was merely the semblance of a body that he had. And it was to those who held and taught these views, that the apostle John has reference in what he says about antichrists. But we are not to suppose that he would limit the epithet to those who held this particular error. Any other error that should equally nullify the word of God and the fundamental doctrines of Christianity, under the cloak of giving more honor to Christ, bringing in the authority of Christ to the overthrow of Christ's own words, and presuming to array Christ in antagonism to his own true church, is antichrist. A specious and presumptuous corruption of Christianity, is what antichrist means. This corresponds with Paul's account of the Man of Sin.

Some in our days who look for the fulfilment of the prophecies concerning the Man of Sin in the future, apply to the expected one the number 666 of Rev. XIII. 19. But this is the number of the beast mentioned in the earlier part of the chapter, who combined with the imperial power of Rome, (that headship of Rome which the Emperors anciently had,) religious headship; having a mouth speaking great things and blasphemies and persecuting the saints; and here too we have the little horn of Daniel, who speaks great words against the Most High, and wears out the saints of the Most High, and thinks to change times and laws. The representation is of a system, heading up in one man and his successors, ruling by the force and arrogancy of its pretensions, and claiming to have dictatorial power over the consciences of all men, and characterized throughout the whole of its duration by its sanguinary opposition to the true people of God, whose only 'Most High' is in the heavens.

But we return to consider the other particulars given by Paul concering the Man of Sin.

WHAT IS TRUTH?

Suppose ye that these Galileans were sinners above all Galileans? (Luke XIII. 2.) It is interesting to notice what Christ had to say about the news of the day. Men were talking about the extraordinary fate of certain men who had incurred the displeasure of Pilate by some act of lawlessness, and who had resisted the attempt to seize them within the temple precincts, so that their blood was mingled with the sacrifices. Then again one of the towers had fallen, killing 18 persons. These were the common topics of conversation. We can imagine how column after column of our newspapers would be filled with the details, if the incidents had occurred yesterday; and how eagerly all classes would read them and discuss them. And then some religious newspaper would perhaps seek to improve the events, and to impress upon survivors that God had probably other judgments in store, and that it might be well for them to remember their own responsibility. And perhaps some would think this sort of remark not in very good taste.—These items of Jerusalem news were related to Christ. The mingling of the blood of Jewish worshippers with the sacrifices, their violent death in the temple, and the death of others by the fall of a tower, powerfully suggested to the mind of Christ, the coming destruction of the city and of the temple by the Romans, and he sought to bring home the thoughts of those around him to their own danger. He would have them hear in these events a solemn voice from heaven saying unto them, Except ye repent ye shall all likewise perish. The wrath of God abideth on him who does not believe in the Son of God; the terrible thing is not in being crushed by a falling tower, or slain in the temple, but it is in dying with the wrath of God upon you. The sin of sins is in rejecting him whom God has anointed and sent into the world for the salvation of sinners. It is a good thing to be able to read in the events of the day the signs of the times, to discern their spiritual significance, their bearing upon the cause of Christ which is the true cause of humanity, and to be able to hear a voice of God in railway accidents, explosions in mines, catastrophes at sea and the like.

After that thou shalt cut it down. (Luke XIII. 9.) This parable is evidently suggested by the conversation just before related. Christ was now in the third year of his ministry. These three years I come seeking fruit; cut it down; why cumbereth it the ground? However, there shall be given another year of grace, with special efforts to bring about a better condition of things. We have the sequel to this parable in the barren fig-tree on the Mount of Olives whose doom Christ pronounced on the Tuesday before his crucifixion. The additional year had gone by, they had not repented, the great body of the people, with the rulers and elders, declared in plainest language that they would not have this man to reign over them; accordingly this tree is selected to show forth the inevitable doom of the city and nation. It was not cut down; it was desirable that it should stand there and bear its testimony, after Christ had ascended on high; but the sap dries up in it; the soil ceases to nourish it; we see that it was once a living tree and is now but a lifeless image of its former self. But how admirably the truths of God retain their value for the individual, after delivering their messages to kings and nations. How profitable to us all is this parable of the fig-tree. Let us think of this word, 'after that'; after this respite, this prolongation of grace, this time of special influence, when you

have such opportunities of knowing the Lords' will and such inducements to enter the narrow gate. You cannot say but what to-day may be the last day of this extension granted you; the axe is even now as it were laid at your roots; trifle no longer; hasten to get yourself rooted and grounded in love, in Christ's love. *After that*; doubtless the present is a day of extraordinary grace to Christendom, of special activity among the stewards of God's word, of special responsibility to all who live in this age of Bibles; who can say, how rapidly this season may be drawing to its close? Does not the wonderfully accelerated pace at which all things are moving in this day, seem to say, The time is short. There is a movement in providence that seems to have communicated itself to the human family, and the consequence is an unexampled rapidity of development in all things good and bad; and the simplest solution of the whole is, that the Ruler of the universe is about to wind up this present system of things, and that the appointed time is drawing to its close.

It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (XIII. 11). In the parable of the sower Jesus had spoken of the good ground which yielded a hundred fold, in contrast with the beaten, the stony and the thorny ground which brought forth nothing satisfactory. If we sought in this one parable for an epitome of all truth we should conclude that there was a natural difference between the hearts of men, in consequence of which some received and others rejected the word. Some of the hearers perhaps went away with this idea. But the disciples came and asked for an explanation of the parable. Men are to come to Christ with their difficulties, to ask of him the means of understanding his word; to such the mysteries of the kingdom of heaven shall be revealed, the hard things made plain; if any man lack wisdom let him ask of God. And so they learn that the word-receiving heart does not come naturally; it is given them from above. It is *given* you to know; he that seeketh, findeth. To those who are turned away by the difficulty, it is not given. The Son of God was the first minister of the Gospel; by his word the winds and the waves were subdued; yet his word did not win the hearts of his hearers; he sowed abundantly, but there was little fruit among those that actually heard him. He, above all preachers, was full of faith and of the Holy Ghost; yet his testimony at last is, Who hath believed our report? We should remember, however, that even his miracles were wrought in connection with faith, and were hindered by unbelief. To them it is not given to know the mysteries. 'If our Gospel be hid,' says the apostle, 'it is hid to those whose minds have been blinded by unbelief: the god of this world hath blinded the minds of them that believe not.' The Scripture shows us in all unbelief, Satan, and in all faith, the Spirit of God; but is careful also to show that no violence is done in either case to the laws of the mind; there is no interference with our freedom or responsibility. Resist the devil and he will flee from you; the spirit of the prophets is subject unto the prophets. Christ is the light of the world; but to get that light we must follow him. In the Gospel we have the unveiling of many mysteries; Christ is the revelation of God. The parables, are among the most instructive portions of the Gospel; they were not intended to hide truth from any body; but it was not intended that Gospel truths should convey their blessings to sluggish and unenquiring minds. There was enough about Christ, and there is enough in the Gospel, to furnish motives for activity to the most dormant minds. They to whom it is given to take an interest in their salvation and to seek to know the message that Christ has brought us from God, are they to whom it is given to know the mysteries of the kingdom.

LEAFLETS.

About Conscience.

Of the numerous links which in primeval purity bound man to his Creator one has been graciously left unbroken. Conscience remains and still continues to bind every rational creature to his Sovereign God. This faculty is as natural to man and as universal as that of sense-perception, and whenever it acts, it acts as a king and a judge, against whose decision there is no appeal. And why? Because it itself appeals to the highest of all laws, that of God himself. It is God's viceroy, and if man refuses obedience to it, it is at his peril. Holding this office, conscience is the highest and noblest of all the high and noble faculties with which man is endowed. Its proper and lawful place in the soul is that of superiority and absolute dominion, and that position it will always hold until harassed and weakened by the unreined rule of its subordinate and less honourable dependencies. This may, and alas, in the majority of cases, does take place. But woe to that man over whose passions, thoughts, and actions conscience has lost control.

Conscience always deals with what is *moral*. It takes no notice of what is merely rational or physical. These have other laws for their guidance and appeal. But conscience sits on its throne, and pointing to the moral law of God, pronounces this action good and that other bad, according to the moral character or intention of the act. We are mere prisoners in its court—prisoners without a defence. It has no regard for rank or influence or feeling. It passes the same judgment on the Emperor as on the lowest of his vassals, on the heart-stricken mourner as on him who rejoices in his happiness, if their conduct is the same. There is no earthly judge so impartial, so inexorable, so unbendingly stern as is the even-balanced lawgiver, conscience. It makes no account of extenuating circumstances and is open to no bribe in the discharge of its duty. The action, the thought, the desire is either good or it is not. If it is not, it is bad. If it is bad, condemnation, if good, not merely acquittal, but commendation is pronounced. No witnesses enter its courts. None are required. There it is. The deed is done. All is clear. We stand revealed as we are. We cannot move but we are scrutinized and judged by this omnipresent official. Do we seek the darkness to commit unworthy deeds or perform noble and honorable ones? Conscience is there also. Do we retire into our own thoughts and meditate on this or that evil or laudable scheme? Concience is there also. It is the eye of the Omniscient gazing upon us, and we cannot hide ourselves from it. It is the voice of the Omnipotent within us, and we cannot but hear it.

If then conscience is such a noble and authoritative faculty, so highly distinguished above all others and armed with such unearthly power, how dishonourable, on the one hand, and how daring, on the other, is it to treat it with neglect, indifference, or contempt. How fearfully great this crime is the Judgment day alone will reveal. Then conscience, emancipated from its suppressors, will be thoroughly aroused and quickened, and whom it will approve will be approved indeed, and whom it will condemn will be condemned indeed. We are now making our own places in the world to come.*

Gujarat. R. A.

* These remarks have reference to conscience as an embodiment of the will of God. The moral judgment has participated extensively in the effects of the fall, and multitudes think they are doing God service when they are pursuing a path of iniquity.

Epitome of News.

Saturday, July 16, 1870.

—*Overland Mail*: "At Lambeth Police-court, June 20, Margaret Waters, aged thirty-five, having also the aliases of Willis, Hurley, Walters, Ellis, Oliver, Blackburn, Fort, J. W., and M. T., and described as a nurse, was again charged with neglecting to provide proper food and nourishment for the illegitimate male child of Jeannette Tassy Cowan. She was further charged with Mary Ellis (twenty-nine), her sister, with having in their possession four other infants, names unknown, and not providing proper food and nourishment for them. Since the previous appearance of the prisoners before the magistrate, the police have obtained such further information as will, it is fully believe, place them, or one at all events, upon her trial for a much more serious offence—the murder of several infants whose bodies have within the past few months been picked up not a very great distance from the house where Waters has resided."

"A large excursion train, consisting of about thirty carriages, laden with people from Leeds, Bradford, and other neighbouring places, went to London on Monday, and arrived on its return journey at Grantham about midnight, all being well. At about half-past one o'clock, on approaching Newark, the excursion was in the act of passing a goods train, when one of the waggons, from an accident at its axle, slipped over the six foot on to the down line. The excursion train ran into the waggon, and so disastrous was the result that the engine was entirely overturned, the six succeeding carriages being thrown in a heap and terribly crushed. The passengers in three of them suffered very severely. The engine driver was killed on the spot, and his stoker ha both legs cut off and died shortly afterwards. The cries were awful."

On more than one of the dead bodies wa found a railway insurance ticket for the journey.

—Cairo and Ismaila are to be connected by a canal.

—Melbourne, June 9th: The sum of £65,000 sterling has been voted for the promotion of im migration.—An International Conference is assembling at Melbourne. New Zealand is to be unrepresented.—A Customs Union has been proposed.

—*Bombay Gazette*; London: "The steamers are now loading with the Marseilles, Algiers, and Malta cable, designed to accommodate the French traffic to the East, while the rest of the Continental traffic is carried by the Anglo-Mediterranean land line through Italy. All these with the English messages by the direct Falmouth line, converge at Malta, to be poured along the Anglo-Mediterranean submarine wires to Alexandria, so your readers may imagine how urgent will soon be the need for two perfectly reliable cables between Malta and Alexandria." A Company for a second cable has been formed.

—The *Spectator* says: "The next thing to do will be to send a message from oneself in Telegraph Street to oneself in Telegraph Street again, *via* Melbourne, and receive it in the instant of despatch. That will be done yet, and until it is done, we may as well leave off recording first messages by new cables."

In the case supposed, if the telegram is sent westwardly round the world, it will gain 24 hours on the sun, and consequently should be received *the day before it was despatched*.

—*Times of India* "Not many would regard with suspicion, the jaunty, cleanly-dressed native, quietly jogging into Indore or elsewhere in the early morning, mounted, with probably his wife behind him, on a good looking Indian dromedary —generally misnamed, camel. But this same harmless traveller may have a few hours before committed a dacoity fifty miles away, and having effaced the traces of a toilsome journey by an *al fresco* toilet on the road side, may be even now conveying the produce of the exploit to some gentleman receiver of stolen goods. The continued absence of police, affording facilities for such procedure, is thus eagerly desired by t minor fry among the Chiefs and Thakoors. A in self-interest they are ever ready to oppose any police operations set afoot by the large durbars, to which they are supposed to render allegiance. Even to the extent, as frequently happens, of forbidding the entrance of Raj officials into their jagheers—often supporting their assumed irresponsibility *vi et armis*. Of course the desire of becoming purchasers of stolen property, cannot be attributed to such Princes as Scindiah, Holkar, Jeypoor, or even the Guicowar. But for other and quite different reasons, the greater magnates are quite as averse to police, as their lesser, and often feudatory, neighbours."

—*Times*: "We must not omit to notice that Sir William Thompson's siphon-recording instrument was last night exhibited for the first time in England. This remarkable instrument writes down in ordinary ink every fluctuation of the electric current received at the end of a subm rine cable, and is likely to displace everywhe the mirror galvanometer, by which, hitherto, messages through long cables have been receive The older instrument shows every change by th waving backwards and forwards of a little spot light, leaving no trace of its wayward motions It is almost incredible that men should acquir the skill required to disentangle at the momen the complex motions of this little spot, distin guishing the effects of earth currents, old signals induction, and what not from the true signal even with the greatest skill many repetitions ar required, and some uncertainty often hangs on the interpretation of a word. The new instrument receives and indicates everything indicated by Sir William's earlier invention, and writes it indelibly; this is accomplished without any sacri fice in the sensitiveness of the instrument. A very fine glass siphon waves to and fro over a running strip of paper without touching it, and from this siphon ink is spurted on to the paper

by a series of electric sparks, these sparks being generated by a peculiar induction machine. This fine rain of ink leaves a trace of the position of the siphon at every instant, in a fine continuous line. The siphon follows faithfully the rise and fall of the received current, and these alternations are arranged so as to form an alphabet, as in the usual single needle instruments. The rain of ink opposes not the slightest resistance to the free motion of the siphon. The instrument has been doing commercial work on the French Atlantic Cable for a couple of months in the island of St. Pierre, and its use on the Indian lines will be followed by increased speed and accuracy. Its wonderful delicacy is indicated by the fact that it recorded messages at St. Pierre sent by a rival company's line, although no metallic connexion existed between the two lines, which no where approached one another within a quarter of a mile. Tapping a rival line in war is a common incident enough, but to tap it without ever going within a quarter of a mile of it is indeed a novelty."

Monday, July 18.

—A Captain Tackels, of the Belgian army, has invented a rifle that can be loaded by a single motion of the hand, and which, it is said, can fire the marvellous number of 32 shots in a minute.

—There has been another Wuzeree fight. A few men were struck down by the sun; no other damage.

—The Native gentlemen of Lahore have presented a farewell address to Sir Donald McLeod. Sir Donald on rising to reply seemed, says our Lahore contemporary, weak and worn. He has not been in very good health since arriving in Lahore from Murree, and his tone appeared to indicate that he was suffering still. He spoke in the most fluent Hindustani and with great impressiveness, and some of the older Raises exhibited much emotion.

—The *Times of India* hears that Perim is to be fortified and garrisoned.

—*Mitrodaya*: "From several quarters there are pouring in upon us accounts of the utter ppage of transactions in cotton, and it would pear as if the disgraceful transactions so recent- brought to light, with the fall in the home rkets, had all met at once, to convince the erstitious minded cultivators, that the aveng- deities were punishing them for neglecting culture of the natural products of the earth, ratify the cormorant appetites of the cotton a double sin for which they doubly suffer, he result is empty treasuries and stricken tiences. There is, by far, too eager, too dy a desire to satisfy Manchester at the se of the cherished wishes of the people of untry, and we cannot help thinking, that e it will be seen, that, to legislate in such rs, is to hinder the progress of commerce ally throughout the world. No mere local g will divert the commerce of one country into countries where it is received as a novelty, and to be tried as a mere experiment, such as forcing the growth of cotton on the Indian Cultivator."

—*Indian Mirror*: Baboo Chunder Sen's second Epistle to the Theists in India: "I am not altogether a stranger in a strange land. England is as much my Father's house as India. His loving arms encompass me here as they did in my country. He has given me numerous friends, and has enabled me to feel myself at home, in many a family. He has touched the hearts of English brethren, and excited their sympathy and affection for me. They received me with open arms when first I arrived amongst them, nd with intense cordiality and even enthusiasm, estified their interest in me, my church, and my ountry. And ever since, in all public meetings nd private circles, they have extended to me he right hand of fellowship. Hundreds have manifested their warmest sympathy and love uch as brothers and sisters alone can show. hey are truly affectionate; they feed me and lothe me and supply my daily wants. May God less these my kind friends, and may He abunantly reward their hospitality to a foreigner! ften have I rejoicingly united my feeble voice ith theirs in the worship of our dear Lord, the ommon Father of England and India. In spite f the differences of race and nationality we have ll stood round His holy altar, and as one united amily rendered homage to Him."

—The Rev. Mr. Long thinks the Education ess should not be a tax in land only.

—The *Madras Observer* notices the success that as attended the effort in that presidency to substitute the circulation of tracts and books by sale, through colporteurs, for the gratuitous distribution of them formerly prevalent. Rs. 4 is the sum allowed to each man, with half the proceeds of tracts and one-eighth those of schoolbooks.

Tuesday, July 19.

—An Italian society has been formed for the purpose of exhuming and classifying the bones of the soldiers who fell upon the battle-fields of Solferino and San Martino, which will afterwards be symmetrically arranged in the mortuary chapels erected on the grounds. Already 751 trenches have been opened, from which 11,000 skeletons have been taken. Out of this large number of Austrians, French and Italians,—friends and foes, buried indiscriminately in the same trenches —only three skeletons could be identified by the medals and rings found upon them, those of two captains and one sergeant.

—During a recent drought the Armenians of Ispahan had built in one of their streets a reservoir for water, and the Mussulmans, who look upon these *sakkakhannas*, as religious institutions, took umbrage thereat, considering it a breach of the prerogatives of "the Faithful." During the Mohurrum, accordingly, a Mussulman mob attacked the Armenian quarter of the city, destroyed the *sakkakhannas*, and marched through the streets, plundering and beating every Christian they met, and finally presented themselves before the head priest, to solicit permission for a general massacre of the infidel This however was refused, and the mob retired in disgust to do it without permission, but fortunately found the Christian quarter barricaded and manned. The Governor of Ispahan now despatched a body of troops to the scene of the disturbance, who chased the rioters from the spot.

—The German Consul at Bombay has addressed an appeal to the Germans in India to contribute to a fund for the relief of those who may be wounded in the war provoked by 'the unheard-of insolence' of 'the French tyrant.'

—A Malliganm correspondent of the *Times of India* rejoices in the prospect of another dance on Tuesday, and says the new altar-cloth is most gorgeous; they have no chaplain, but the missionary conducts services, and the races are soon coming off.

—The French army, on the war-footing, numbers 757,000 men and 143,000 horses. The Prussian army can be raised to 700,000 in two weeks' time.

Wednesday, July 15.

—The *Bengal Christian Herald* is wrong in supposing that we had in view the Missionary Report of Dr. Mullens, in the remarks which it has quoted from our columns. We do not think we can have seen Dr. Mullens' Report.

—The report of the Bengal Christian Association for last year says: "The Association held 11 meetings, one every month. The first two, the sixth and the last were occupied with discussions, the subjects discussed being—'The Barrack-system and its Accessories'; 'The Desirableness and Practicability of organising a National Church for Bengal,' and 'Christian Civilization.' At each of the other meetings, a paper was read by a member. Rev. T. C. Banerjea read a paper on 'Christian Union and Evangelization'; Baboo D. N. Banerjea on 'Preaching as a means of Conversion'; Rev. Lal Behari Day on 'The Desirableness and Practicability of organizing a National Church for Bengal;' Rev. B. C. Chowdry on 'The Christian Patriot;' Mr. S. C. Banerjea on 'The best means of promoting the object of our Association'; Baboo Mothura Nath Bose, B. L. on 'The Diffidence of a Natural Theist and the Confidence of a Christian;' and the Rev. G. D. Maitra on 'The Eleven Years in the Punjab.' These Meetings were chiefly attended by the members belonging to the different branches of the Christian Church in Calcutta and its neighbourhood, the monthly average attendance being 25."

The association have petitioned Government to alter the Native Christians' Marriage Act, which now allows boys of 16 and girls of 13 to marry without the consent of their parents.

—*N. Y. Observer*; Rome: "The note with which the Marquis de Banneville was entrusted by the French Government has lately been delivered. Monsieur Chiffon had been desired to, for the moment, withhold it. The way in which the subject of the note is treated by the French press, shows how true it is that the Church meddles with the domain of the State. These papers demand that the French people be at once enlightened with regard to the intention of the Government. They wish to know, they say, whether the Government proposes to leave the Church to the enjoyment of freedom of action, whether it means to adapt its policy to future circumstances, or whether it intends to suspend a threat over the Church, to be fulfilled or not at pleasure. "The situation is equivocal, and these doubts must be cleared away. They should be cleared away before the Plebiscite. France is invited to vote on the new Constitution. * * * We wish to know if, with so much liberty elsewhere, the liberty of the Church is to be maintained; for if that fails, what matters to us all other freedom, and how long will it last?'

"The letter is very strong, not in its warning to the Holy See, but in the clearness with which it shows how far the Church has trenched upon the domain of the State. 'The infallibility and authority of the Church are to be extended not only over truths transmitted by revelation, but over all those which may appear necessary in order to defend tradition. In other words, this infallibility and this authority have no limits save those which the Church herself assigns them, and all principles of civil, political, and scientific order, enter directly or indirectly into her province. In this almost illimitable field, the Church would exercise her right of giving decision and promulgating laws obligatory upon her members, independent of all confirmation to political authority, and even in opposition to laws emanating from political authority.' * * * It is evident that should such principles be applied, governments would retain no power and civil society no liberty, save such power and liberty as the Church would see fit to allow them. * * As a complement to this system comes the personal and separate infallibility of the pope, that is to say, having concentrated all political and religious powers in the hands of the Church, all the powers of the Church are to be concentrated in the hands of its head."

—Some time ago, a letter was published from the Count de Chambord to the Pope. To this letter, constant reference is now made in Rome, and especially to one passage in it: "I remain more and more strongly attached to the immutable rock, to the infallible representative of our Lord Jesus Christ." And so *somebody* is advised to be careful, and informed that "the true eldest son of the Church has spoken." Louis Napoleon may expect the blessing of the Pope in his attack on Prussia.

—Thos. Robson, Sergeant Major of H. M.'s 3rd Dragoon Guards, has obtained a dissolution of his marriage with Elizabeth Oddy on the ground of adultery with Captain Van Hertland. This is the first divorce granted by the High Court of Bombay.

Thursday, July 21.

—The High Court, N. W. P. passed final orders on the case of the minor, Victoria Skinner, last Saturday. Miss Scanlan, of Mussoorie, was appointed guardian of the person of the minor, and Mr. T. Bailey, of Agra, of the property. The Chief Justice remarked severely on the conduct of the pretended step-father, John Thomas John, and said that he might think himself fortunate the Court did not take further proceedings against him.

—The removal of the Female Normal School from Bombay to Poona is proposed.

—Narayan Bapshia Senoy, Cashier of Messrs. Nicol & Co., is accused of having defrauded them of Rs. 42,000.

—Fall of rain in the Fort up to Monday morning, 43 inches.

—*Times of India*; Poona: "To-morrow the Hindoos hold a festival, the object of which is to propitiate the deity, and avert cholera. According to their means they club together and buy goats—the more the better; these they slaughter in the most barbarous manner, literally hacking off their heads with knives which are very generally blunt and clumsy, so that it requires several blows to complete the sacrifice. After this they assemble in some garden and feast upon the sacrificial meat, eating enormous quantities of it, and as they are not accustomed to eat meat, these feasts are in no way conducive to health."

Friday, July 22.

—The Rev. Dr. Octavius Winslow, author of so many books, has joined the Church of England. He has been hitherto a Baptist, though for some time he has been using the book of Common Prayer in his Church at Brighton.

—We have been favored with a lithographed letter from Paris on "Paris Theatricals, Music and Fashions," with a polite offer to furnish a similar letter for the *Bombay Guardian* every second week, for—a mere song. The letter is from a Company established 1860. We fear that the views of the accomplished correspondent, on the subjects mentioned, would not harmonize with our own.

—Reuter's China Express; Hongkong, June 23: "There is great excitement at Nanking against foreigners, the spirit of opposition manifested being against the missionaries. The only foreigners in Nanking, except those connected with the arsenal, are Mr. Hudson Taylor and his associates, and some French missionaries. The former have left the city, and the French remain in hourly expectation of being attacked by the mob. The Viceroy has issued proclamations for their protection but with little effect.—The house steward of the British Minister in Japan has been arrested on a charge of forging kinsats or native paper money at the Legation.—In Yunnan, according to latest accounts, it appears that the Imperialist forces have been successful against the Mahomedans. The success is said to be due to an Englishman commanding the artillery. —News of an intended opening of the Corea by the combined English, French and American squadrons is causing some excitement in Japan.—The Chinese authorities at Canton have beheaded two men implicated in the murder of the master and crew of the ship *Crofton*.

—*Overland Mail* July 1: The Government has obtained very large majorities in divisions on the National Education measure.—Mr. Trevelyan has resigned his post as one of the Lords of the Admiralty, because he cannot go with the Government on the Education scheme.—Mr. Daniel Kirkman Hodgson (L) has been returned for Bristol, defeating Mr. Hare (C) by 578 votes.—It is stated that the President of the United States intends recalling Mr. Motley, the American Minister in England, as soon as a suitable successor is found.—The petition of the members of the Orleans family to be allowed to return to France has been rejected, mainly, it is said, because it was not addressed to the Emperor.—Queen Isabella has formally abdicated the throne of Spain in favour of her son, the Prince of the Asturias.—A most cordial welcome has been given to M. de Lesseps on his arrival at Liverpool. —There have been serious disturbances at Cork which have been with difficulty quelled by the military and constabulary forces.—The man Barrett has been acquitted at Dubblin of the charge of firing at Captain Lambert.—Some Parliamentary papers have have been issued confirming the official statement that the slave trade throughout the world is dying out.—The petition to wind up the European Assurance Society has been dismissed with costs.—Amongs tthe deaths recorded this week are:—Earl of Clarendon; Earl of Haddington; Professor Syme: Sir J. Clark, M. D.; Col. C. H. Delamain, C. B., late 3rd Bombay Light Cavalry; Col. E. Sissmore, Bengal Retired List; Lieut. Col. W. J. Morris, Bombay Retired List; Hon. L. S. Lindhard, late of Serampore; and Mr. R. Newby, late of China.

Bombay Gazette; London: "The Education Bill is now safe for the Session. The Conservatives made a final effort to strike out the words forbidding the use of the formularies or catechisms of any sect in the rate-aided-schools; and the secularists tried to have inserted in the clause words expressly providing that 'in any school in which the Holy Scriptures shall be read and taught, the teaching shall not be used or directed in favour of or against the distinctive tenets of any religious denomination;' but Mr. Gladstone insisted on standing by the compromise he announced ten days ago. The Bill, therefore, will leave it optional with the School Boards to determine whether the instruction to be given shall be purely secular, or shall include the teaching of the Bible. In almost every case the religious sentiment of the majority will declare in favour of Bible-teaching; and then the schoolmaster may teach the Scriptures freely, according to his own interpretation of Christian doctrine, only being careful to avoid using the distinctive formularies of the Church of England or any other church. Children, too, whose parents object to even this limited kind of religious instruction will not be compelled to attend while the reading of the Bible goes on."

—The French Government is trying to put down the International Society of Workmen by charging its members with the offence of belonging to secret association. Thirty-eight members are now under trial in Paris.

—The *Pall Mall Gazette* of July 1st says that the French Emperor was even then preparing for war with Prussia.

—The *Spectator*. "Mr. Gladstone's speech on Friday week, was marked by a kind of tenderness for his adversaries, of sympathy with them and their difficulties, which is sometimes wanting in his speeches, and which was wonderfully effective. He objected, for instance, to the word 'secularist' as a term of reproach, and preferred to describe that section as the party 'which no longer thinks it possible to maintain direct religious teaching out of public funds.' He pointed out to them, moreover, that in any dsitrict in which they had a majority they could 'without impediment or discredit' under the Bill act upon their own principles. On the other hand, he conciliated the Churchmen by expatiating on the generosity and magnitude of the sacrifice they had made in accepting the Time-Table Conscience-Clause, and in excluding their Catechism without requiring any similar concession from the Nonconformists, who, as a rule, do not use catechisms. At the same time he conciliated the Nonconformists, by admitting that the exclusion of formularies was made by the Bill rigid and absolute, and by pointing to the provision made against an abuse which, unless remedied, might tell tremendously in favour of the Church. A School Board deeply pledged to the Establishment might 'aid' an Episcopalian school, till it was supported entirely out of the rates while managed on denominational principles,—a danger avoided by providing that the assistance given shall not be given without adequate voluntary subscriptions. The whole speech was pervaded by a similar spirit of moderation, which culminated at its close in a more than half-promise that the Boards should be elected on a scheme admitting of the full representation of minorities."

—Deaths last week, 241.

BAZAAR PREACHING.

(*Christian Intelligencer.*)

The whole subjct of the relative value of schools and preaching as a missionary agency seems to be undergoing at present careful inquiry and strict scrutiny. Each in its turn has been, as it seems to us, very unduly, if not, recklessly attacked; and the two agencies which were intended to work side by side in most sisterly agreement, have been set in the relation of ruthless antagonists. Having thought much over the question, and watched the present aspect it has assumed with some sorrow and anxiety, I venture to offer to the readers of this journal some thoughts for their consideration; and to invite remarks from those who, by the thoughtful reflection and lively interest they have devoted to the subject, or by collecting the results of personal experience, have any contributions to offer on a confessedly important subject.

And here let me premise that it appears to us, as I believe to most students of God's word, that the "Kerugma," or *heralding* of the truth of God and Christ, cannot have been meant to be exclusively confined to one kind of agency for communicating the word: that, on the other hand, it refers to the great purpose and object of all ministrations, rather than to any particular and definite method of ministry. It implies, we believe, telling men the truth, instructing them in it, bringing it home to their hearts and consciences in the most effective, intelligible, and available methods of which we know; looking above all for the power, anointing, and guidance of God's Holy Spirit. Such a definition of *Kerugma* is of wide scope enough to find footing and harmonious action for the bazaar preacher, the school teacher, the zenana and house-to-house visitors; the Bible Translator, and composer of Hymns, Commentaries, Tracts and other more elaborate treaties, to add to the meagre stock of vernacular Christian literature. All these, we venture to believe, are 'heralds' though with some the tongue be 'the *pen of a ready writer*'; and with others, with most we trust, the case stands thus, 'I speak of the things which I have made unto the King;'—'open Thou my lips that my mouth may show forth Thy praise.'

Having read pretty carefully the reports of various missions for many years back, it appears to us wholly impossible to arrive at any accurate computation of relative numerical results. And even could we make such a capitation reckoning the statistics, like a great many others, would be in the main inaccurate, deceptive and embarrassing. The results of the one, *i. e.* of Schools, may be expected to illustrate more nearly the parable of the leaven: to be widely, secretly, slowly diffusive. The other (whom God gives us out of His quiver, arrows more, and sharper, and shot less wide of the mark,) may be expected to be more of the character of the mustard-seed growth; bringing to a point what had been long in preparing; ushering in very considerable and widespread awakening, "to the praise of the Glory of His Grace, who in all true speakers is THE WORD that speaks, to the enlargement of heart of the Church of God, and to the confusion and quailing of heart of a disbelieving world, among whom the strong man, armed (originally stoutly-armed in panoply from head-to-foot) 'keepeth his palace, having his goods in peace.' We patiently, but in full assurance, await the arrival of Him, the stronger than he, who must yet 'strip him of his panoply, and divide his spoils.'

After saying thus much, we wish here especially to notice some arguments which we have heard alleged lately to the depreciation of preaching, either wholly, or in large cities.

(1.) The admirable school-system of the Free Church of Scotland, with its acknowledged excellent results, has been put forward with much eloquence and flourish of rhetorical harangue (let the expression be forgiven from one who has felt pain) to throw discredit upon, at least to discourage, the public preaching of the word in the bazaar and the mela, before the temple gates, and on the river-bank. The facts on which the argument is based amount in truth merely to this, that men of far more than ordinary gifts and graces employed in colleges, prove a more effective and successful agency than more ordinary and plodding men, perhaps we may say, less inspired men, engaged in public preaching. That we believe to be the simple state of the case: and that the whole question between the comparative results of the two (the men and the means supposed equal on both sides), is scarcely touched or approached. We trust, therefore, that the powerful pleadings which tended to the depression and disparagement of preaching, and have possibly already had the effect, may be taken for no more than they are worth; which is just this, that they are able to inspire with fresh ardour, energy and hope those who are engaged in the toilsome, often, as it seems, unremunerative work of school teaching. That they contain any valid or substantial ground whatever for flagging, or growing hopeless and weak-hearted in our preaching, we entirely demur to, and disallow.

(2.) Another ground which, we are told, urged by some missionaries against *city-preaching* in particular is this, that it is somewhat degrading and humiliating, *infra dig.* in fact, for one of the conquering Anglo-Saxon race, especially a gentleman, to sit or stand, as the case may be, in a bazaar or place of public resort, and incur the ribaldry and jeering of the very riff-raff: to become 'the offscouring of all things.' We question the correctness of this statement. What our Lord and His Apostles did (St. Paul notably in the bazaars at Athens) we cannot believe any of our brethren have regarded as beneath their dignity, and to be shrunk from with abhorrence, though among the fiery darts hurled by the Evil One this may have been one. It seems likelier that the objection has occurred to them in the form in which Dr. Kay stated it at one of the Church Congresses—*viz.*, that as conquerors we hold a very disadvantageous position in publishing God's truth to the people of this land. In this case, to the antagonism which the Gospel everywhere and always encounters in the natural heart is added all the prejudice, disaffection, or hostility which many may be supposed to entertain towards us nationally. Our very presence, instead of inviting and winning their acceptance, rather bespeaks their rejection of the message. I have not the passage by me, but this was its substance. And one seldom stands up to speak in public, without being painfully confronted by this difficulty, and reminded of it by the occurrences of each day's preaching, even if one's own reflections do not suggest it. One's safeguard is in the conviction, "The Word of God is quick and powerful, and sharper than any two-edged sword," &c. The keenness of its edge cannot be dulled, the thrusts and lunges it makes cannot wholly be parried, spite of the confessed hindrances ourselves, in our national and personal characters, present. Nay,

we may go further, I believe, and say that the more our race, as a whole, is ill-adapted, is the unlikeliest of all instruments, for conciliating Hindoo and Moslem hearts to the Gospel, so much the more are missionaries of this very race needed to go forth and evidence how Grace pre- s over nature; and that which makes all men in Christ gets the better of that which makes n distinct and too often antagonistic: to w that personal characteristics are often nger than national, specially where refined consecrated by the Spirit of Truth and Holi- s; and how the force of love (*agape*) blends welds what would have been dissociated else unlike character and temperament. To this, elieve, Dr. Kay would be the first to subscribe, and some such words, I doubt not, and more pointed, he did add no doubt to blunt the objection.

It scarcely needs to be remarked, for it will occur to all, that this distance at which we seem to stand in the Bazaar from our hearers is much bridged over, where a pure style of language is attained by the incessant study, through many years of public preaching, of the choicest vernacular models of classical literature. It is taken by the audience as a mark of respect for the language of the country, and betokening a secret sympathy with those who speak it. They are ready to say, 'He loveth our nation.' An anthology of images and forcible analogics, of lines nd couplets (picked and culled from popular and hore earnest-hearted, truth-seeking poets, such s Tulasi Dās, the Masnavi by Jalāloddeen Rūmi, he writers of some of the Upanishads, the Push- o poet Abdur-rahmān, Abdul-Kadir Jilani, &c.), lps greatly, as we all know, to break the dis- nce between hearer and speaker. The writer obliged to confess to a miserable meagreness in is department.

3) Another more serious objection (or I should her call it a ground of pausing and pondering, her than an objection) has been urged thought- y and seriously by a very hard-working mis- ary in a local report just come to hand, which short compass contains much good sense, throws us back in a solemn way on 'first ciples.' The following remarks occur:—

"There has been less *bazar* preaching here than former years. This has been owing partly to diminished strength of the mission, and ly (as far as I myself am concerned) to the viction that bazar preaching is not now the st useful mode of prosecuting mission work this place. I believe that foreign and native ission agents both, as a general rule, fail hough for different reasons) in making those ern denunciations of vice and searching appeal the conscience, which the present, mental nd moral condition of the large cities require from the bazar preacher."

We have reason to thank our brother for this plain pointed question, which searches into the life and power of our preaching, and asks how far we have by *prayer* first, then by pains in preparation, by thoughtful watching to have understanding of the times, by throwing our hearts sympathetically into the people's hearts and yearning for their salvation, sought (by God's help) to be more, and to speak more what our present work claims of us? We thoroughly agree with the remarks above, and feel assured that most or all of us are ready to confess ourselves faulty, yea guilty, in this matter.

It is no use saying, "be more earnest," "be more powerful;" first, because we are not speaking "ex-cathedra," and then, because this power springs of a source out of and beyond earth altogether. One could not but feel this in reading lately the first ordination charge of a famous English Bishop. All that he urged on the candidates was excellent; but (we would add with all respect) it failed to point the palsied and powerless of soul to Him whose it is to say, "Stretch forth thy withered hand;" and to call to the Breath which "comes from the four winds and breathes upon the slain," that they live. So here; when we might otherwise feel a constraint laid upon us to use our pen to try to stir up rselves and others to more fervour, to a minis- more "in the spirit and power of Elias," to aching more John-Baptist-like; more of the e crying in the wilderness; we are restrained conviction, that deep experiences, deadening quickening experiences, both;—humbling, n reviving and strengthening, exercises and ings of soul between us and our God, are (so s we can gather from the word and the his- of the Church and of souls) the ordinary method of training employed for successful and deep sinking ministries. Such texts as these come back upon us:

"Thou takest away their breath, they die and are turned to their dust."

"Thou sendest forth Thy Spirit and they are created."

As Augustine puts it, "Thou takest away their spirit, O Lord, and sendest them Thine."

"It pleased God, who called me by His Grace, to reveal His Son IN ME, that I should preach Him among the Gentiles."

"There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength: and behold an hand touched me, which set me upon my knees..... and He said unto me, 'O man greatly beloved, understand the words that I speak unto thee, and stand upright.' And behold one like the similitude of the sons of men touched my lips: and he strengthened me and said....fear not: peace be unto thee: be strong, yea be strong. And when he had spoken to me, I was strengthened and said, 'Let my Lord speak, for Thou hast strengthened me.'

It seems self-evident that there must be some real proportion between a man's deepened sense of his own inward corruption, and his power of opening up that corruption to another, of arousing and arresting the conscience, and summoning to repentance, (in stern tones, it may be but with weeping,) and to acceptance of the proffered mediation through the blood of sprinkling. The man must have trembled and been humbled under a sense of guilt that could decipher and interpret the hand writing on Belshazzar's wall; singling the sinner out, and fixing on him his doom, if unrepentant; Thou his son, O Belshazzar hast not humbled thine heart, though thou knewest all this. Through some such process was Jonah brought to deliver his message unfalteringly at last to heathen Nineveh. Such passages abound in God's word; some of them as we all know, full of dramatic effect, which seem to place 'destruction and hell" before our eyes: yet intended for far other purpose than for mere moving scenic representation; to be handled rather by men whose consciences have been reached by those "sharp arrows piercing to the heart of the king's enemies." Such are the specimens we have of John Baptist's preaching; the Ten Virgins, Psalm II., Isaiah II., Deut. XXX., Gen. XIX., John V., from v. 21. John VIII. v. 21 to close. Parts of Acts II., III., XVI., XVII., XXII. XXIV. Rom III. I Cor. VI. 15, 2 Cor. V., 1 Thess. v. 2 Thess. I. II. Heb. II. X. XII., 2. Pet. III. and various, in the Revelation.

It is rather disappointing to find some of our ablest and best trained young native Pastors object to Bazaar preaching. And some of them do so on principle, it appears, thinking it not a method calculated to impress and influence Hindoos and Moslems. And I believe that in the form in which it has been preached by many of our Catechists, it has produced a perfect loathing and disgust in the minds of the people. Sometimes uneducated, and without depth of personal conviction, with little or no preparation, they have either delivered a series of flat, pointless truisms distressing to listen to, with the weakest possible dilution of Gospel truth: in a loud dictatorial tone; or even this has degenerated into angry, bitter, violent wranglings, dragging the holiest mysteries of God's nature into the unholiest of arenas, to be trodden under foot of the most worthless. The evils of this system have become evident, and a higher class of workers is springing up. Numerical strength, it is now felt, is nothing by the side of a Divine Call, the inward revelation of Christ: depth of conviction: and added to this a more careful training.

We have lately lost from among us a good specimen of the native Catechist and Pasto- old *Tulasi Paul*, trained chiefly under Mr. Lamb of Meerut. It was often a treat to hear him preach: though a little discursive at times, yet the words of a man who so glowed with love to His Saviour, and was so familiar with the minutest workings of the Hindoo mind and heart, together with much knowledge of their poetry of every day life, their proverbs, and similes, was sure to win a favorable and patient hearing.

One or two things we may mention for our younger brethren's sake, which we have lately found helpful to remember in preaching publicly.

1.—Sitting carries more weight and respect, I believe, than standing up to preach. There is less room for extravagant gesture: and they are accustomed to see their own teachers sit in preference to standing.

2.—Recollection of that text is of untold value to the preacher: "The servant of the Lord should not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves," &c.

3.—The mysteries of the Divine nature should not be allowed to form theme of public dicussion; enough that we tell them what true faith and worship of God are; what we are without Christ, and what Christ is to us, and has done for us; the necessity of the new nature by the Holy Spirit; the Second Appearing and Kingdom of the Son of Man.

4.—It is important to have the whole Bible with us in the Bazaar so as to be able to exhibit the unity of its teaching: its essentially unabrogated character in every part of it. The sight of the original Scriptures will sometimes draw admissions of genuineness and reliability, which the translations failed to call forth, "What book have *you* got there?" says one: expecting to hear it is the Injil, and prepared to launch his arrow of abuse; instantly it silences him to be told it is the '*Torat*.'

5.—It is well for us to stand up for four books distinctly,—the Torāt, Zubūr, Paighambar, Injil, and to let the people understand how these books are composed; each of many Inspired writers. I know not why, the Paighambar is ordinarily left out of our reckoning. Besides, the stereotyped 'Four books' of the Moslem is preserved, without including the 'Koran.'

6.—It seems well at times to appeal to the Maulavies as the responsible teachers of the people: and urge it upon them in their own mosques to teach the whole of the Book of God, as they in a certain sense acknowledge it to be. I know one city in which this was actually done in a mosque by a Maulvie, more Christian than Mohamedan by far. He died young, and so results did not appear, I do not expect all would agree with me in this: but I could not doubt what would come of a fair hearing even in their own mosques of God's book and man's side by side.

7.—To throw new freshness into our preaching day by day by thoughtful Scriptural study, drawing fresh spring water out of all the wells of salvation, out of all the founts and sources of Divine truth. This is calculated to put much additional body and substance into our teaching; of the products of such teaching, systematically, prayerfully, pursued, I believe it might be figuratively said, "As arrows in the hands of the giant, even so are children of the youth. Happy is the man that hath his quiver full of them."

8.—Again, perhaps we might more often use the word "witness" than we do. With "preaching," (*wa'z*, mūnādi, upadesh, &c.) the people more connect the human element of our preaching. I observe they have more difficulty in encountering us, when we say, "This is *witness* rather than *preaching*." The witness of *all* the prophets, preparatory to His coming, who was and is the faithful and true witness: whose kingdom for the present is a witness-bearing: who of His eternal nature, as also by His word and work, whether of creation or of miracle, as the Word of God, is the Witness of the Father."

9.—"Honour to whom honour," is a valuable motto, and one we are tempted to offend against by insolent and contemptuous bearing to the people's own accredited religious teachers. While plain and faithful in speech (as witness our Lord, "Woe unto you, Scribes and Pharisees, hypocrites,") yet it is not necessary or right, we believe, to alienate them more irreconcilably by fastidious, overbearing demeanour; by spiteful and disrespectful personalities.

10.—Another rule I have found advisable in my own case (some differ from me) is not to use the word '*beta*' if it can be avoided for the Divine Sonship. First of all, '*beta*' is a very vulgar word, and next, it does not admit so well as '*ibn*,' for instance, of connoting special acceptations of the word 'son'; as 'ibn us sahab,' 'son of cloud,' *i. e.*, rain, '*ibn us sabil*," *i. e.*, son of the road, traveller. I debated the point with a moollah the other day, who maintained that "*beta*" and "*ibn*" were exact equivalents. I argued, that the Sonship and eternal generation of Christ being utterly distinct in nature from any human sonship, a word should be introduced from the Arabic (whence otherwise Oordoo largely borrows as we all know), which admitted far better than "*beta*" of keeping out of sight and out of mind the lower sense of 'sonship,' in which our bigoted moslem hearers are apt to accept the term.

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It is quite true that it may seem to some a distinction without a difference: but I believe that the more the texture of our mind has native thought and feeling interwoven with itself, the more the word '*beta*' will appear unsuitable and objectionable, and a real source of stumbling. I could wish to see it struck out of our Bible and prayer-book. I fear I shall startle some of my brethern, but some I know think with me.

The use to which the introduction of the word '*ibn*' naturally admits of being turned in argument is admirably illustrated in a passage from the journal of Daniel Olubi, an African Catechist at Yoruba, given in the March No. of the *Church Missionary Record*: (a remarkable man surely this Daniel Olubi must be, a sort of African Pfander.) The passage is as follows :—

"We met a Mahomedan man who sought every possible way to interrupt us, and he asked many foolish questions. As we did not mean to answer them, we said nothing, but went on with our hearers, who listened attentively to us while telling them the office of Jesus Christ to sinners. The man at once stepped in and said, 'How can you say that Jesus Christ is the Son of God; Has God a wife, and if He has not, how can He have a Son? Please answer me in this matter.' As a fool cannot always be kept silent, we found it was necessary to answer him according to his folly. So we remarked: 'In Yoruba we say, 'omo oju, the eye child, (meaning the pupil of the eye), we also say 'owo omo-ese's the children of the hand and foot (meaning fingers and toes), can you deny this?—"Certainly not.' 'Well then, what time were the banns of marriage of hand and foot, published? and what are the names of their wives?' No answer. 'Then if God made us thus, can He not also have a Son out of Himself to reveal Himself to us?' The people admired our clear argument, though in itself it is very simple. We are obliged to reason with them sometimes in this way, because the people with whom we hold conversation, especially the Mohomedans do not believe in our Bible, and to bring Scripture proofs about Jesus Christ is useless. But we try, where we can, to beat them with their own weapons."—Pp.72-73. One might almost be disposed to suspect that the 'omo' by some change of sound peculiar to Yoruban, was a corruption of '*ibn*.' But, be this as it may, it illustrates precisely what I have urged as to the use of '*ibn*' in preference to '*beta*.' Parallel cases of the secondary sense of 'beta' are so scarce and so vulgar, that I do not think they could be regarded as upsetting my conclusion. A more serious consideration is, that possibly a controversy on the subject might divide our little Indian Church into factions. But this seems to us a reason rather for looking at the question honestly while the Church is scarcely beyond its infancy, than leaving it to embroil us afterwards. I can only say that I am far from being alone in my view. If I am wrong, I shall be thankful to be set right by brethren of better judgment and longer, larger experience. I do not mean to say that I would lay great stress upon this matter, but I think it well worthy of reflection, while the improvement, if an improvement, is possible. It would be necessary, of course, clearly to shew, that we spoke of no mere figurative, unreal, pantheistic notion of the Sonship of of the Lord Jesus such as the Soofee philosophers are ready to accord Him, and on their principles can easily maintain.

T. V. F.

TELEGRAPHIC NEWS.

London, July 15th.—The King of Prussia, while walking in the Kurgarten at Ems on Wednesday afternoo with his Adjutant, was accosted by Benedetti, who endeavoured to force a declaration from him. The King then turned round and ordered his Adjutant to tell Benedetti there was no reply and that he declined to receive him again.—Warlike demonstrations are being made at Berlin.—The French are pushing on military preparations.—Latest advices from America state that President Grant has nominated ex-Senator Theodore Frelinghuysen, American Minister in England, replacing Mr. Motley.

16th.—Holland has notified to the Powers her intention to maintain neutrality.—Replying to France, Belgium has affirmed her capability of maintaining neutrality, and is now making preparations to guard her frontier.—It is asserted that the French and Prussian Governments have given Belgium their assurances that they will respect her neutrality.—The French Chambers by overwhelming majorities have voted a credit of 50 millions [2 million pounds sterling] for war, and 16 millions for the Marine, besides a bill for calling out the Garde Mobile and enrolling volunteers during the war.

17th.—The Prussians have entered France near Landau. They withdrew shortly afterwards, having torne up the lines of railway on the Luxembourg (Lauterburg) frontier.—The North German Parliament has been convoked for Tuesday. The whole of the North German forces, including the Saxon Corps, are being mobilised.—It is asserted that the King of Bavaria has ordered the mobilisation of his troops with a view of joining Prussia.

18th.—The Emperor Napoleon, accompained by the Prince Imperial, will assume the chief command of the French Army, with Marshals Macmahon, Bazaine and Canrobert as subordinates. It is expected that the Emperor will start in the middle of the present week for Metz, where a corps of 120,000 men are assembling. The French are now at Thionville near Metz.—The Prussians have occupied a French village near Longwy.—The French Government has sent a threatening note to the South German States demanding an immediate declaration whether they intend remaining neutral or not.—The statement that Bavaria has joined Prussia is confirmed.—The French and Prussian Governments have notified to Holland their intention to respect the neutrality of Luxembourg.—The Dutch Government are calling out their levies.—The French papers assert that Italy and Denmark will remain neutral.—The European Governments are employing their efforts to localise the war.—There is no longer any difference between Spain and France.—A Prussian squadron of four iron-clads has left Plymouth sailing eastward. A French despatch boat followed.—The French fleet are hourly expected to pass Dover.—It is rumoured that Russia has notified her intention of joining Prussia.

19th.—Last night Earl Granville in the House of Lords, and Mr. Gladstone, in the House of Commons, announced that a declaration of war had been forwarded by France to Prussia on Sunday. Government, they said, intended to issue a proclamation enjoining strict neutrality, and would introduce a Bill giving increased powers to prevent the departure of vessels of war from English ports.—Earl Granville said that Government would maintain a dignified and calm attitude "which would best enable us to maintain our rights as Neutrals, and act with perfect justice and impartiality, and when these clouds give signs of disappearance, would enable us to act with effect for the purposes of restoring peace."—France, he said, had refused offers of mediation by England.—The King of Prussia, in receiving the Berlin Municipality, disclaimed any responsibility for the present war, and said it was impossible to accept the demands made by France. He dwelt upon the serious nature of the struggle and the sacrifices that would be involved thereby.—The Crown Prince of Prussia has been appointed Commander of the South German Army.—The Prussians have cut the bridge over the Rhine at Kehl.—The French Chambers have voted a further credit of 440 million francs for the Army and 70 millions for the Navy.—The French Contingent has been increased to 140,000 men.—M. Savelon, replying in the Senate, said that France would need the aid of her children in the present struggle.—Sir Robert Harvey, the banker at Norwich, has shot himself. His bank has stopped payment.—The Albert Reconstruction Committee have filed a petition in Chancery to sanction their scheme.

20th.—At the opening of the North German Parliament at Berlin yesterday, the King of Prussia declared that Germany had been unconcerned in the candidature of Prince Leopold of Hohenzollern. He compared the Emperor Napoleon's disregard of the blessings of peace to the conduct of the first Napoleon, but he said Germany was no longer divided, being now able to repel aggression.—The responsibility, the King continued, rested with the ruler of France in exciting the legitimate national sentiment of the French people (*sic*) for the gratification of personal passions. Germany was only desirous of a durable peace, and God would be with her.—The French papers reproach Mr. Gladstone and Mr. Disraeli for the tone of their speeches, and demand a sincere neutrality.—There is no truth in the rumours now current that England has joined France.—Cannonading has been heard to-day off the coast of Holland.—The *Gazette* of to-day publishes the proclamation announcing England's neutrality.—Within four days, 350,000, French troops will be assembled on the frontier. Operations will commence simultaneously with the publication of a formal declaration of war.—The North German Parliament has granted 120 million thalers for war expenses.—Saxony and Hesse have joined Prussia.—Italy has announced her intention to assume a policy of observation, and has called out two levies as a precautionary measure.—A great demonstration has taken place in Dublin in favour of the French nation.—The Continental banks have raised their rates of discount.

Paris, 15th.—This afternoon in the Senate and Corps Legislatif the Ministry announced a declaration of war by France against Prussia.

PASSENGERS ARRIVED.

Per *Golconda*, 15th:
From Southampton.—Mr. G. H. Bolas, Mr. Rust, Mrs. Russell and infant, Mrs. Symond's European female servant, and three native servants.
From Marseilles.—Lieut.-Col. Mellersh, Capt. Bushby, Capt. Bell, Mr. Macnaghten, Mr. Rowland and Mr. Dewal.
From Suez.—Mr. Tait, and two natives.

Per *Sumatra*, 21st:
From Southampton.—Mr. J. Bradshaw, Mr. Edward Bolton, Mrs. Haythood, Mr. N. Howard, Mr. E. W. Garrard, Mrs. Phelp's ayah, Mrs. Kemball's do., Mrs. Scott's do., and Captain Baker's do.
From Marseilles.—Colonel and Mrs. Davidson, Dr. Meiklejohn, Mr. Campbell, Mr. Clarke, Mr. Ardaseer, and Mr. Merwanjee.
From Suez.—Mr. J. W. Gale.

PASSENGERS SAILED.

Per *China* 19th:
For Southampton.—Lieutenant-Colonel R. Morton, Miss Mrs. Heloham Jones and infant, Sub-Conductor J. Hickey Herbert Parker, Mr. Robert Parker, Lieutenant Charles E. Mr. C. Martin, Mr. Walker, Mr. Waite, and Lieutenant Mi Innes.
For Marseilles.—Miss Joliffe, Mr. C. C. Bancroft, General G Captain Hume, and Captain R. H. de Montmorency.
For Suez.—Sir. Seymour Balone, Mr. Angelo, Mr. Rogers Mr. H. Bell.
For Aden.—Mr. W. A. Kyte.
For Gibraltar.—Captain Verschoyle.

DOMESTIC OCCURRENCES.

DEATHS.

CARPENDALE—July 16th, at Colaba, Thomas Carter Richardson Carpendale, Lieutenant, Indian Navy, Commander H. M. S. *Lord Elphinstone*, aged 39 years, deeply regretted.

HARRISON—July 14th, at Bushire, Persian Gulf, Cecil Miles Seton, the beloved and only son of Mrs. and Mr. H. Barrymore Harrison, Indo-European Telegraph Department, aged 1 year, 9 months, and 24 days.

MERWANJEE—July 19th, at his residence, Fort, Dr. Merwanjee Sorabjee, sincerely regretted.

ROBINSON—July 13th, at Kurrachee, Matthew George, second son of Quartermaster Matthew Robinson, 18th Brigade, Royal Artillery, aged 1 year, 2 months, and 21 days.

CLARKE—July 16th, at Gogo, Thomas Clarke, the seventh son of Mrs. and Mr. Henry Clarke, Government Pesioner, and Sub-Inspector, Cotton Frauds Department, Gogo aged 4 years.

KER—July 20th, at Breach Candy, of convulsions, Matilda Fi gerald, only daughter of John Ker, Esq., C. E.

NICOL—July 31st, at Cumballa Hill, Eliza Margaret, infa daughter of William Nicol, Esq.

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